

DECEMBER, 1922

HOME LANDS

VOL. 4

NO. 5



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*I like winter.
The rush of the sleds down the slippery hill,
The swish of the skates on the pond by the mill,
The snap of the crust beneath hurrying feet,
The howl of the wind, the bite of the sleet,
The snow-balls a'flying, (Gosh Bill throws 'em hard),
The fights round the fort in the old schoolhouse yard,
The whoops of the gang when the snow fills the air,
I'm glad I'm a boy, let who will be a bear.
I like winter.*

J. HENRY

In This Number

WHY BE A BEAR IN WINTER?
CONCERNING THE OCCUPATIONS OF A HORICON OPTIMIST



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That delightful story about the optimist of Horicon is the outgrowth of a survey of Warren County made by the Committee on Social and Religious Surveys and described in the volume "The Country Church in Colonial Counties," where two paragraphs of sober study cannot do full justice to this energetic pastor. However, these two paragraphs—and the entire volume—are worth reading. See the announcement of the series of which this volume is one on the back page of this issue.

Collbran, Colorado, whose younger generation are treated of by Miss Wootton on page 9, was included in a study made by the committee this year of 45 of the most successful town and country churches in America, the results of which will be published sometime next year.

By the way, there will be another story by Miss Patten in the next number of "Home Lands,"—this time about a western minister who presses Mr. Lewis hard in our popularity contest, if they're either of them all that Miss Patten says.

Why be a bear in winter? One of the reasons why hibernation has gone out of fashion is that Community Service, Inc., to whom we are indebted for Miss Fox's helpful article, is always at your command to show you how to keep an "open winter" of fun and frolic.

You'll observe that Uncle David's mantle has found an Elisha to cloak. If we are not mistaken, the gentleman of funereal name and predilection for epitaphs acquired his views scratching the stubborn surface of a sea moorland. At any rate, we are willing to give him a chance to talk. So far we agree with him.

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CONCERNING THE OCCUPATIONS OF A HORICON OPTIMIST

Marjorie Patten

I'M all out of adjectives, Mr. County agent," I said as my journey came to an end and the trusty Ford that had traveled thousands of miles came to a standstill in front of the Methodist parsonage in Horicon. "I agree with that postmaster who said 'if there's anything in Switzerland to beat this country, then I *want ter know*.'"

The County agent smiled and said, "Yes, it's a good country." He looked at his watch, started the engine and after I had thanked him for the time he had spent in showing me Warren County, he and the Ford car sped away. I walked slowly up the dark driveway—all that afternoon I had been spinning along over glassy highways between Warrensburg and Hague, followed a little way along historic Lake George and then circled beautiful Brant Lake by a narrow, winding, woodsy road. We had stopped at a log cabin farmhouse way back from the main road and chatted with the family who lived there and who scarcely ever left there even for a day. It was Adirondack country in October when the tapestried hillsides were at their very height of autumnal glory. On the Brant Lake road we had passed lovely old summer hotels and numerous camps—only a few of them inhabited now, for the hunting season was nearly over.

After dark the road had been like an out-door theatre. The lights on the auto were perfect for foot-lights, the birches formed proscenium archways all along the way and the fast-falling yellow leaves had the effect of a curtain being swiftly lowered at the close of a scene.

Here in Horicon the village lay all quiet except for the falling of dead leaves. The lights in the quaint shadowy little white houses were reflected in the lake at the foot of the hill. The sky was all stars and the air was clear and cold. A full moon was shining down through the thinning foliage on a field of ripe orange pumpkins.

I stepped up on the porch and rang the bell. The door was quickly opened by a tall, energetic young man. This then was the Reverend W. F. Lewis, the pastor I had heard so much about. Throughout the county, when I had questioned various persons concerning conditions they had inevitably said, "Have you been to see Mr. Walter F. Lewis of Horicon? Mr. Lewis could tell you all about that, I know."

I asked him if he could spare an hour in the morning and if there was a hotel in the town where I could stay. "Well, now," said he, "you can stay right here with us—we're always glad to have folks come—it keeps us young." He called Mrs. Lewis and in less than ten minutes I found myself sitting down to supper and being treated as a member of the family.

That evening we all went to cottage prayer meeting held in the home of an invalid member of the church. Every week meetings of this kind are held at two homes, one at either end of Horicon. That evening's meeting stands out very clearly in my memory: the parlor with its distinctly New England atmosphere, the old organ, straight-back chairs lining the four walls, the brightly-burning oil lamp on the oak centre table, the immaculate white scrim curtains

at the windows all bespoke the homeloving, hospitable folk of this Adirondack country. Some of the men wore overalls, and on a long haircloth sofa sat the preacher and five of his scouts. Had these boys been forced to attend this prayer meeting? Not they! They were the boys who had appeared at the parsonage early in the evening and I had heard one say, "Has Mrs. Lewis got her butter today? If she hasn't, we'll bring it to her."

Another had said "Any meeting tonight Mr. Lewis?"

"Sure is, my boy."

"We'll be there," came the chorus, and they were off. At that evening service these boys took active part and it was plain to be seen that between them and Mr. Lewis there was a deep bond of friendship. In fact everyone had something to say at that service—that is, everyone excepting the pastor's daughter. She was excused for she was less than a year old, but she looked on with intense interest all the while.



The pastor's Boy Scouts "look alive" in prayermeeting as well as camp.

The Lewis baby is far from being just a baby. She's a very real person and has even traveled as a delegate to the County Sunday School Convention at Glens Falls. The badge she had worn was shown to me later at the parsonage. It seems that the long reports and speeches there had bored small Eleanor and she had just nonchalantly proceeded to eat her badge. "It's like this," Mrs. Lewis explained. "Everywhere the parson goes, the babe is sure to follow."

That night I learned much about Horicon and the busy life of the Lewis household. For five years Mr. Lewis has labored in this field; never discouraged outwardly, he goes his optimistic way, a leader from the word go. His main hobby is boys and there's not a lad in Horicon who doesn't come under his list of sworn friends. Mr. Lewis has a clear vision of the needs of the church of today and he courageously forges ahead through difficulties that would seem almost insurmountable to a lesser man.

In the first place, Horicon in general is not progressive. It is a staid, conservative country village ten miles from a railroad and reached only by the bus from Chesterton. For its living it depends on timber and summer visitors who flock to the Brant Lake region every vacation season. Never has there been any special sustaining interest here to hold the young people, more of whom continue to leave for the larger cities every year. The farms produce enough for home use but little more. People are comfortably situated and ninety-five per cent of the present population has been here over fifteen years. Drifted snows in winter prevent the country folk, who live out on the scattered farms, from coming into the village for church or community gatherings. In the village political cliques are said to have hindered people from mingling, though a friendly feeling prevails between farmer and business man,—both being represented on various committees.

The main institution in the village is the Wesleyan Methodist Church. It is only a one-room frame building seating 125 people but in good repair. It was erected just eight

years ago, though the organization has been in existence since 1775. Sunday school and church socials are the main sources of Horicon's good times. It is chiefly through this church and the Farm Bureau that a certain degree of community spirit has developed. The neat little village with its white farm homes enclosed within sound stone walls reminds one of Robert Frost's poems of New England.

Mr. Lewis serves not only the Horicon church but two country churches, one at Darrowsville, seven miles and one at Adirondack, a nearly-all summer community ten miles from his home. He has neither machine nor horse and he must either walk or hire a car to reach these points. The memberships are small, numbering only twenty-four for both. Mr. Lewis preaches every Sunday afternoon at Darrowsville and two afternoons a month at Adirondack as long as the roads permit travel. Every Sunday morning and evening he is in his pulpit at Horicon where there are sixty-six members, forty-one of whom can be counted on for active attendance and service. During the last ten years this church has steadily grown in membership. The Sunday school is the banner school of the county. Mr. and Mrs. Lewis have both done everything in their power to interest the young people. The membership has grown to fifty and the average attendance is forty-five. There are four organized departments and the pastor not only teaches a Sunday school class but has charge of a teacher training class meeting weekly. There are few classes of this kind in Warren County. All classes hold numerous socials during the winter and the school as a whole has gatherings which are real community affairs. A Young Missionary Workers Band is the most active organization in the church and has fifty members, old and young included. A Ladies' Missionary Society meets monthly with good attendance.

The church program is not the usual routine religious schedule of an ordinary Adirondack country church. Though it has very meagre equipment for social activities, it uses what it has and it has a program which cares not only for interests within Horicon but those outside. For example, the organization supports a native boy in India, cares for the poor and the sick in the community, lends its building for meetings and gatherings of the Farm Bureau, holds numerous socials, carries on study classes and co-operates with every agency with which it comes in contact.

For his services Mr. Lewis receives a salary of only \$900. No Home Mission aid is received. None of the three churches has a debt of any kind. The Horicon church raises its money systematically by budget and an annual Every-Member Canvas is held. The pastor has free use of the parsonage and free wood "if he's a mind to go cut it," one of the farmers had said.

"What do you consider your hardest problem?" I asked the pastor.

"Well, there are two. One is, how to hold the young folks' interest in Horicon and the other is the summer people. When they come, our folks are so busy swelling their coffers for winter, they don't have time for anything else. You see they have only two or three months to earn a year's income."

"Like squirrels at nutting time," I said.

"Exactly." But he added in an optimistic way, "Things are better than they used to be. Conditions are improving. You see, I have this fine bunch of young folks; I'm depending on them. But so many get the city fever—that's the hard part."

Then he told me of his Boy Scouts. He is the master of three troupes. He told of hikes up the mountains, over the

snow in winter—of the camp on "Moongazer Island." "We hold our meetings out here in the parsonage barn. It's not our idea of a model club room, but it's the best we have at present."

"With the work of the three churches, how do you ever get time to tramp?" I asked.

"Time? Well there's more time in the world than most people think. You know I teach public school five days a week too. You see \$900 isn't enough to keep three of us happy these days."

I was overcome.

"Yes, I teach a school four miles from here—walk over and back every day."

"Couldn't you go on a bicycle?"

"Hardly! You see half the way is over a mountain and I might not be able to stop when I got home if I should try to ride. I've often thought I'd slide home on a sled, though, in winter. We get snow here sometimes higher than the windowsills. One time five storms dropped fifty-one inches of snow."

Just then the phone rang. When he had answered it, Mr. Lewis said, "That was the leader of the band. I play a cornet in the Horicon band. I hadn't told you that, had I?"

"Have you any other use of the long empty hours?"

"Well, being County Superintendent of Sunday schools takes considerable time. Then I am Division president of the Champlain Conference Division of the Student Association of Houghton Seminary where I graduated. Then I am a member of several denominational committees. I am local correspondent for two Glens Falls newspapers—oh, yes, and I edit a monthly church bulletin, *The Horicon Messenger*. I have quite a printing establishment upstairs. I'll show you my study in the morning."

"Oh, I wouldn't, Walter," said his wife.

"It's alright; I spent over an hour up there yesterday. Everything is in apple-pie order. I must have had an intuition that a visitor was coming. Here's a copy of the *Messenger*, if you'd like to see it."

It was a well-edited twelve page magazine and I read on the opening page "Horicon Needs." "Yes, this good old town needs community meetings. Speakers? Yes, sometimes. Eats? Sometimes. Games? Sometimes. Sometimes all in one evening we need them. Come on, let's do it."

The following pages took up discussions on various subjects—all the church news, a poem or two, suggestions on the get-together spirit, and a cut that typified the Horicon situation—a wagon marked "The Sunday School" in which sat a man driving a horse pulling ahead with all his might. On his harness was the word "Workers." Behind the wagon another horse was balking and pulling back, and on the girth was written "Shirkers." The heading read "Are You Behind or in Front?" And beneath the cut were the words, "Why not pull the same way?"

"That's good," I said laying down the magazine.

"It's true," said the pastor with feeling.

"Now have you told me all you do for a living?" I gasped.

"All, except that I own the smallest delegate to last year's Sunday school convention." With this he lifted his small, sleepy daughter out of the carriage. It was long after eleven o'clock, and as I started upstairs by the light of Mrs. Lewis' lamp, the preacher called out, "I say, I forgot to tell you that I have the local agency for flavorings—I sell vanilla and all sorts of extracts." Then he added laughing, "I think you have my whole story now. If I take up anything new I'll let you know. I may run for constable next year."



The man who sits in the center of the town band is at the heart of the town life.

FROM FOREST TO FARM LAND

Establishing Religion in the Cut-over Belt of Minnesota

As he expresses it himself, Rev. Alexander E. McLean has "lived with this growing child"—this Eastern Pine County Parish of Minnesota,—day by day through imperceptible stages of growth that are scarcely noticed until some chance visitor exclaims, "My, how that child has grown!" But that remark can hardly be avoided when the story of his pastorate is told.

In 1915 Mr. McLean first found his way up the Soo line to a parish sixty miles south of Duluth, for the summer's work apportioned to the seminary student in out-of-the-way places. The Sunday school missionary and the people themselves had started schools and preaching points in six centers ranging from Markville, farthest south—and the only point where the student could find a place to stay,—through country that became denser woods as one went north,—to Belden, where the sole industry was lumbering.

The following year, after graduation from Auburn Theological Seminary, he returned, was ordained at Markville and resumed a work that has absorbed his energies ever since. Now his infant rewards him with hopeful signs of growth entailing "the lengthening of garments" and policies.

From the great pine forests that twenty years ago were first penetrated by lumbering companies, through desolate stages of second growth timber and slashings, with subsequent forest fires, the communities farthest south—Markville and Cloverton—are emerging as self-respecting agricultural districts. Although Mr. McLean found primitive conditions everywhere, industrially, socially and religiously, it soon became apparent to him that he could never build up a constructive work for these more promising infant churches if his time were claimed by their northern sisters. In the north the timber industry commanded an unstable population, not lending itself to institutions any more permanent than the Sunday school, and yet wearing out a minister very fast. Because of this he secured permission to devote his time to Cloverton and Markville, and the wisdom of his choice has been proved by subsequent events. Where the logging communities are only slowly becoming articulate, Markville and Cloverton are advancing by leaps and bounds.

Some of the lumber companies still hold large tracts and have advertised extensively to attract settlers from Iowa, Illinois and the Dakotas, especially. The denuded lands are being settled by three classes of people, judged by their re-

lation to the certain future industry of farming: first, actual farmers, who have been renting land in other states and have bought this comparatively cheap land that they may own their own homes; second, back-to-the-land folks who know little about farming and still less about the timber business, but would like to try it; and third, those restless people who are never content to live anywhere for any great length of time. To these, who are the mainstay of the community life, may be added a fourth class of people left behind by the logging camps, which have hitherto furnished their occupation. Some of them make good farmers and good citizens; some do not.

Of course, business men have been attracted with the growth of these two villages, until today we find a population

of 500 in each, as well as several stores, a bank, saw-mill and lumber yard. The little one-room school has been replaced in both cases by large consolidated schools, with modern brick buildings and bus transportation. Cloverton, with six teachers, has graduated its first class composed of four girls, from high school. Markville, with four teachers, offers only two years of high school as yet.

Two Presbyterian churches were organized in these villages in 1915, each with a dozen members or so. Today, the Markville church has a modest build-



From Fry's *The New and Old Immigrant on the Land*

The settler in cut-over country faces a task that we are wont to think our pioneer grandfathers accomplished for us

ing of its own and 38 members. The Cloverton church, with 45 members, worships in the school building, but has purchased ground and plans to build soon. These recent settlers are very poor. Most of them arrived with barely enough to pay the freight on their car of household goods and put up some sort of shack in which to live. Naturally this poverty has been felt in the church as well as the home. But the earnestness with which they have gone at the clearing and cultivation of their land is an indication of promise for a religious growth equal to their rise from poverty.

The programs of these two churches are well developed. They have splendid Sunday schools, using departmental graded lessons. Cloverton has 4 adult Bible classes, holding a monthly worker's conference. Although the unifying of denominational preferences into one membership is only partially successful as yet, there are at least six communions represented on the roll. The budget and every-member system with constant preaching of stewardship

(Continued on page 5)

MEAN TOWNS

Warren H. Wilson

TWO towns have recently come to my attention in which mental and moral inferiority seems to rule. One is in the South, and one in the Middle Western border. In each of them the proposers of play activity, health work, and school improvement which are under discussion everywhere awaken no response. There is in each a kind of obstruction, but it is not deliberate. The formidable opposition is inertia, a vacancy of mentality.

I have no record in either place of the person or persons measurably inferior. There is a probability that some people in each of the two towns are defectives, but my informants gave no testimony that would indicate this. The people acted normally but seemed to be quite unaccustomed to working together or responding to usual stimuli.

The forms of inferiority are, first, the presence of a good many people in these two villages who are paralyzed by poverty. For instance, an elderly woman and her daughter moved into the Middle West town who stand in the way of all collective action. They have moved there because it is a cheap place. They are desperately afraid of any movement that will cost money. In both communities the village appears to be a slack pool of the lowest income individuals.

Further there is no leadership. This appears to be not a relative but an absolute fact. No movement of the community elicits a strong mind to meet it. It seems to be true that there is no outstanding person there. Everyone is hampered by localism or commonplaceness, and none is distinguished by ability to lead his fellows.

Third, in the native movements of the community where no suggestion is made by a professional worker idleness prevails. Play is unknown; inert and vacant areas are so many that they characterize the leisure time rather than any movements of self-expression. Such expressions as individuals make are not collective but impulsive and end with the individual.

The question of what to do for a village or town of this sort is a hard one for the school teacher or other worker who is sent there. In both places the report of a trained and resolute social worker is a report of failure and of a wondering helplessness.

A worker assigned to one of these towns reported as to her efforts to start play organization as follows:

WHEN Thursday evening arrived, there were forty people gathered at the room, including the young folks, some children and a few adults.

"That evening did try my soul. I seemed to have a mob on my hands. They were quite unused to playing together; and they knew no games. Besides, they talked and laughed so constantly, that I could hardly get them quiet long enough to tell them how to play anything. To cap the climax, one young girl, when I would give instructions would at once begin to tell everybody what I had said; while one of the older boys made supposedly funny remarks all the time we played. Fair play was almost impossible. But I managed to keep them going, or at least a part of them, for only two-thirds of them could be induced to play.

"The fourth week we had again about forty people with a much larger number playing. Here the bean bags that I had prepared made trouble. I did not attempt any of the throwing games, simply one of the 'passing' contests. They grew very excited in these, and required constant watching to ensure fair play. In the excitement, some one threw a bag which hit a young man a stinging blow. He threw it back

and hit a young man whom he accused of throwing it. The latter denied the accusation, and the boys were on the point of going outside to settle the difficulty. I learned from other sources that the second boy had his knife out waiting outside for the other. This incident gives you an idea of the kind of boys I was dealing with.

"We played for an hour and a half with about forty present. The girls all dropped into the games this time except one. She had brought her sweetheart with her. She had known him but two weeks and insisted upon sitting with him in the darkest corner of the room. Now I realized that what I did at these gatherings would set a precedent for any future gatherings of like nature. Prior to my coming, it had been difficult to do anything even in the way of rehearsal for Christmas, etc., because the young folks insisted on sitting in couples on the steps outside the church. I knew if I let one girl engage in this amusement, I or whoever goes on with the work, would have to let any who wanted to do so; and with a few couples 'petting' about the room, the games and recreation work were doomed.

"So I went to the girl and asked her to play. When she refused I expressed my disapproval of her conduct. I also sent her sister to tell her to play. She got into the game, but instead of moving about the room as she should have, she refused to move three feet away from her sweetheart. The next game I saw she wasn't playing I went to her and invited her to join; she refused. Then I told her she should not have come if she did not want to join in the games with the others. She left then. Of course there was a little flurry the next day, which I learned of only second hand, and I found the older people were satisfied.

"But there is an unusual proportion of young people and children in the community. They are crude, untrained in some instances, lawless, and disorderly beyond the average. They have helped to give the village its very bad reputation. And yet one itinerant missionary says of it: 'It's bad now—but you should have seen it a generation ago.'"

IN the western town the situation is the same. An appalling inertia absorbed all efforts toward worship, education or play and gave no response. Utter indifference to everything we know how to do in our time and a bleak vacancy of interest seem to be the mark of this town.

I believe that towns like this are few, but the marks of inertia are frequent among places in which ministers live. School teachers likewise suffer from this social condition. Traveling men call such a town dead. Are we to accept this verdict? The question at once arises, should anyone serve such a town? Jesus knew places of that sort existed. He warned his disciples to waste no time there, to move out and disown the place. Our country preachers move out—every Monday,—but they come back again next Saturday night or Sunday morning. They ought to stay out for good if the place is not good enough to live in. Jesus said to wipe the very dust off their feet as a testimony against the place. I think He meant that He recognized the dead and hopeless character of some towns and for long the conviction has been growing upon me that American ministers ought to do the same. If we did so after careful investigation, we would declare a religious boycott. If we got a social boycott upon some dead and hopeless place, we would at least conserve the ministry and save some of their energies for the places worth while. It is true we would offend certain theories of democracy, but we would serve deeper principles of the

Christian religion. After a while if the town came around to sense, we might co-operate with their efforts and respond to their call, but I think a clear-cut policy at this point would be a help.

THE real question however is what are the signs of a dead town? Crime is not an evidence of death. Most of the crimes are signs of activity and energy. They are forms of initiative. Some of them are crimes under the Law and they involve a revolt against Law by those who obey a different code. Neither is active immorality a sign of death. It may as well be a sign of physical and moral wilfulness. No minister of Christ is afraid of sin or of crime. Drunkenness is not a sign of death in spite of present day zeal against the moderate drinker. It is rather the adherence to an older code of enjoyment, but the dead town is the empty town, the unwilling town, the hopeless, unbelieving, small-minded community whose only energies are directed by the getting of money or restrained by the lack of money. Some towns of this sort are pretty respectable, but most of them are small, local, shriveled hamlets. If a neighborhood or community has this character, it seems to me a worker in any social interest may well after a year's endeavor disown a place, turn from it and advise all other social workers to stay out.

But there are always believers, very few in number, who are willing to give their life to a hopeless cause. Let us thank God for them! I do not now refer to preachers who go to a mean town to stir them up and come away, but to workers, men or women, who are willing to devote their lives to a desolate, bleak, hopeless community. I have known two instances at least of a resurrection from the dead. They have laid their body upon the dead body and breathed into its nostrils the breath of life. Their consecration is a fearful thing. It would terrify those who believe that preaching or talking by an absentee can help a hopeless town, for they have given their lives to the impossible. They have risked their all upon the miracle of God.

FROM FOREST TO FARM LAND

(Continued from page 3)

are beginning to bear fruit in increase of giving. Each village has a community house with a public library and social rooms used by the Ladies' Aids and young people. The library was secured by solicitation from the community and outside friends and is supplemented by traveling libraries from the State. There are boys' and girls' clubs that go annually on two camping trips to one of the nearby lakes.

The outlying sections, meanwhile, have not been neglected in the intensive development of Cloverton and Markville. Mr. McLean includes a territory of 200 square miles in his responsibility and on week-nights holds meetings in school-houses from six to ten miles off the railroad. This work is comparatively new, for until a year ago it had to be done on foot or bicycle, and even now on foot in the winter, but it is being developed with the idea of enlisting the young people in extension work.

However, until workers can be trained, the pastor has to be content with carrying out only such of his plans as one man can cope with. He feels that the communities are bound to grow and that their churches will have the chance to meet a great religious need with trained Christian leadership. The country will some day be a splendid farming section, close to the markets of the Twin Cities on one hand and the ports of Superior and Duluth on the other.

"I am looking forward to the time," Mr. McLean says, "when these churches will not only be self-supporting but a worthy example of the work of the Country Life Movement of our church in these cut-over lands."

RECREATION AS A CLUE TO CHURCH PROSPERITY

Lily Rutherford Morris

EVERY rural community should have a place where neighbors can come together. The social instinct is God-given. We cannot successfully repress it in youth and it should be more alive than it sometimes seems to be in older people. The church can do much to direct the social and recreational life and should assume its share of responsibility in directing the thought and the relationships of rural districts into wholesome channels.

A most interesting story of the revivifying of a country church is told by Richard Morse in his book, "Fear God in Your Own Village." Mr. Morse tells how the difficulties of indifference, rowdiness, and the bad influence of the saloon were met by persistent efforts on the part of the country church to give the young people a kind of social life which best filled their need.

ANOTHER young preacher sent to a church six miles from the nearest railroad faced the same problem that hundreds of other rural pastors face every year. But instead of sliding along at the same old gait, just taking things easy and leading an uninteresting life among people accustomed to the regular dullness, he began at once to do things. He did things so fast that everyone was wondering what would come next, and people became so interested that they went to everything he undertook to introduce.

He organized a singing school first, bringing the young people to the church once a week. From this he developed a boys' quartet, several soloists and a good chorus. The enlarged choir and better music increased the church attendance and started real progress in the work of the congregation. A series of socials was planned in different homes, a sewing circle for girls, and an athletic club for boys. Then a home-coming picnic was started as an annual affair, and series of extension lectures greatly stimulated a new spirit in the community. The young pastor says that the secret of his success in giving a nearly extinct church a new lease on life was in the fact that his first contact was with the young members. It is easy enough to arouse the older members when their children become interested, but he doubts if the other way round would prove as successful.

The experience of this preacher demonstrates the importance to religious uplift of a better order of social life. Get the flock together during the week for some kind of recreation or business; get them filled with the desire to help push things along rather than a mere sense of duty.



WHY BE A BEAR IN WINTER?

By Genevieve Fox

TIME was when a great many people imitated the bear in winter. As soon as the thermometer began staying down below freezing and the puddles began to acquire an icing at night, they took to the house and denned up. Now this is all beginning to be changed. People are discovering that winter time was made to play in almost more than summer time, that there are just as many things to do out-of-doors in the winter and much more invigorating air to do them in.

Take the good old sport of skating, for example. The amount of skating the young people had used to be left wholly to chance or the weather man. In the early winter there would be a few weeks of what the boys call "ripping" skating weather. Then a heavy fall of snow would come or the men would begin to cut ice, and that would be the end of it. Now the idea has become prevalent that the boys and girls—and grown-ups, too, for that matter—ought to have a place to skate and that it's only giving them a square deal to keep a piece of the mill pond clear of snow—or the school yard flooded for them.

Every year more and more Americans are imitating the Swiss and the Canadians by enjoying that highly exhilarating sport known as skiing. Almost any boy, with a little help and encouragement, can make a pair of skis at home. And oh the fun they will create! Bob-sledding and sleigh-riding are of course time-honored winter sports and like a good many other forms of amusement, there is no age limit for the enjoyment of them. Many a town is generating a large supply of good spirits by organizing community sleigh-rides, when every sleigh and sled is requisitioned and all ages bundle up and go slipping along the country roads singing as they go with the prospect of a good hot supper at some neighboring farm house or church at the end of the road.

A GROUP of citizens of Brattleboro, Vermont, known as the Community Service* committee, decided last year that Brattleboro and people round about were not taking full advantage of the northern winter, and proceeded to make it their business to increase the sum total of winter fun in that section. A flooded meadow on the edge of the town, kept clear of snow, formed an ideal skating rink which could cause no nervous parents anxiety as to safety. Each fall of snow was cleared off within two or three hours after it had ended. When the ice became badly cut up, it was resurfaced by cutting a hole, dipping up water in large watering cans and pouring it over the roughened ice. By this method the whole rink, 380 feet long by 310 feet wide, could be wholly resurfaced by three men working half a day. Another method was to take a plumber's force pump and pails of hot water and sprinkle the old ice.

With such a winter playground as this, people of Brattleboro decided to hold a two days' winter carnival. On the first day there were horse races, skating races, cross country dashes on skis and snow shoes, followed by a band concert in the evening starting at the town hall and ending at the rink, and a masquerade skating party during which red fire was burned and Roman candles were set off. The second day's program consisted of more races, an inter-city hockey game, and a huge bonfire at night made of fifty tar barrels.

* Community Service is an organization devoted to increasing facilities for recreation and community life throughout the country. It maintains a national headquarters and central information bureau at 315 Fourth Avenue, New York City.

ISHPEMING, Michigan, is another city that has encouraged winter good times. Here is a program of the winter carnival held under the auspices of the Ishpeming Community Council two winters ago.

AFTERNOON PROGRAM 1:30 TO 5:00

No cash prizes—The Clerk of the Course will issue an order to winners of events which will be honored in merchandise at any store in the city.

ORDER OF EVENTS

1. Junior Hockey Game, Ishpeming vs. Negaunee, two 12-minute periods.
2. Senior Hockey Game, Ishpeming vs. Negaunee, two 12-minute periods.
3. Special Feature, one lap race between the "Midget Marvels."
4. One lap, boys under 12 years; 1st prize value \$3, 2nd prize value \$2.
5. One lap, girls under 12 years; 1st prize value \$3, 2nd prize value \$2.
6. Little Tots, free for all, boys under 10 years. Every contestant gets a prize.
7. Little Tots, free for all, girls under 10 years. Every contestant gets a prize.
8. Two laps, boys 12 to 16 years; 1st prize value \$3, 2nd prize value \$2.
9. Two laps, girls 12 to 16 years; 1st prize value \$3, 2nd prize value \$2.
10. Obstacle race for boys, 14 years and under; 1st prize value \$3, 2nd prize value \$1.
11. One mile men's championship open to residents of county, 1st prize value \$6, 2nd prize value \$4.
12. Ladies' and gentlemen's relay race, men to skate backward one lap, hand lady a flag and the lady skates forward one lap to the finish. Couple winning first race receives a prize each, value \$2.50.
13. Broad jump from running start, best out of three jumps.
14. Half mile ladies' championship race open to residents of the county; 1st prize value \$6, 2nd prize value \$4.

SPECIAL AFTERNOON EVENTS

(Run Off at Same Time as Other Events)

- Single Dog Derby—Starts from top of Empire Street Hill, ends at Oak Street, at West end of Rink; open to all; no whips; 1st prize value \$6; 2nd prize value \$3.
- Ski Marathon—Special Event, open to members of the Finnish Athletic Club; course is around Lake Bancroft; 1st prize value \$10, 2nd prize value \$5.

MARDI GRAS

EVENING PROGRAM 8:00 TO 10:00

MUSIC BY CITY BAND

- 8:00-9:00 Grand Circus Masquerade (only masked skaters allowed on the rink).
- 8:30 Grand March directed by W. H. Norman, led by chosen leaders. All couples to fall in line and follow the leaders. Fancy skating contest open to all, prize to best lady fancy skater and best gentleman fancy skater.
- Mr. Claude Parmlee, representing Winchester-made skates will give a special exhibition of fancy skating and will also act as judge of the fancy skating contests.
- "Midget Marvels" special fancy skating exhibition.
- The following prize winners will be announced after the fancy skating contest:

- Best Costume, fancy, ladies.
- Best Costume, fancy, men.
- Best Costume, comic, men.
- Best Costume, comic, ladies.
- First and second prizes for men, fancy skating.
- First and second prizes for ladies, fancy skating.
- Most graceful married couple on the ice.
- Most graceful single lady on the ice.
- Most graceful single man on the ice.



IN the little mountain town of Gorham, New Hampshire, a three-day winter carnival has become an annual event to which people come for many miles. It is in charge of a special association organized for the purpose—the Gorham Carnival Association. Features of last year's carnival were a big opening parade led by a carnival queen, a race between two dog teams, a masquerade party on skates, a three-mile cross country skiing race, and a ball in the town hall on the last night.

Any town, no matter how small, can have a simple winter carnival at no expense save a little community effort and can thereby increase enormously the good spirits of its people and its reputation among other towns for being a good place to live in. The more amateurish are the people on skates and skis the more fun; in fact, a program of winter sports often has the characteristics of a vaudeville show. What could you see funnier at a circus than a fat boy on skis doubling himself up like a jack-knife to dive through a barrel, and missing it perhaps, in a skiing obstacle race; or a group of more or less wobbly skaters having a relay race?

BUT of course the best part of a winter carnival are the days and weeks of fun out-of-doors that precede it. There are almost as many games and stunts to do out-of-doors in winter as there are in summer. Dier's* "Book of Winter Sports" tells of a large number of games that can be played in the snow. One of them is known as "snowball bombardment," a game very popular with lumbermen. Two sides line up a good throw's length apart. Each man sets up an iron-shod pole in the snow in front of him and sticks a hard snowball on top of it. He then makes ready a pile of snowballs for ammunition against the other side. The attack is made by each player throwing snowballs at the balls mounted on the sticks of his opponents. At the same time each player does his best to save his own ball. The side which has a reasonably large fraction of a ball, if not a whole one, left, wins.

Ice-shuffleboard is an excellent winter sport. It requires neither expensive equipment nor the strength necessary to wield heavy weights and may be played by women as well as men. Further, it is a very simple game to play. On a smooth piece of ice five circles are marked out, having a common center, the innermost circle having a radius of 6 inches, and each outer one a radius 6 inches longer than that of

the circle next nearest the center. The spaces between the lines are numbered from one to five; the highest number being at the center. From a line twenty-five feet away, round disks are propelled by long cues toward this target. Pointed sticks may be used for the purpose. Disks may be easily purchased or made of wood. The object of the game is for each side to shoot its disks as near the center of the circles as possible and to knock its opponent's disks away. The game is generally played with four people, two on each side, and there are twelve disks giving each player three shots. When all the disks have been played, each side is credited with the number of points indicated by the spaces in which the disks lie. Additional rules in scoring may be adopted; for example, one of the spaces between circles may be marked "five off." This will add interest, for each side must try to avoid that space and force its opponents into it.

All kinds of races may be adapted to skates and skis,—potato races, obstacle races, relays, tugs of war, etc. Skate sailing is great sport and one need not be an expert skater to enjoy it. The sail may be made of duck or an unbleached sheet attached to a light wooden frame and is controlled by means of ropes attached to the frame like a sailboat. It may be made for the use of one person or for several.

A snow man contest for the children will afford fun for the whole town. A prize may be offered to the school or the grade or the individual child who makes the best snow man, points being awarded as follows:

- 30 points for height
- 30 points for appearance and proper proportion
- 30 points for originality in design
- 10 points for difficulties overcome

In places where there is plenty of snow and ice at Christmas time winter sports fit in well with the Community Christmas Tree celebration. The afternoon before Christmas would be a good time for the children's snow man contest. Then after the choral singing on Christmas eve there could be skating matches with a big bonfire to warm the spectators. Ice towers built of blocks of ice with lights inside add to the picturesqueness of the scene.

A freshman at one of our universities last year, when asked by the athletic association what was his favorite sport, said skiing. "Have you done much skiing?" he was questioned further. "Oh, no, oh no," he hastened to explain, "I have just watched it at the movies." He is one of many boys and girls who have grown up watching winter sports in the movies and not having any themselves. Why not begin this winter to encourage the young people of your town to have all the real sports in the out doors the winter can yield them?—And don't stop with the young people, either.



Used by permission of Community Service, Inc.
A pause in the excitements of the ice carnival at Franklin, New Hampshire

*The Book of Winter Sports, by J. C. Dier, published by The Macmillan Company, \$1.50.

HAS THE FARM CHURCH A REAL MISSION?

Last In Series: RURAL LIFE MORE ABUNDANT

Wm. A. McKeever, Ph.M., LL.D.

Presbyterian Board of Temperance and Moral Welfare

YES, unquestionably, the farm church has a most important mission to perform in the rural community.

You will not find in America today one rural situation where the people are all happy, prosperous and contented but that something in the nature of a country church is functioning in their midst. Frequently we find a religion of the country districts being managed as a sort of extension service of the city church. But this is only a matter of temporizing, as it tends to deplete the country of its best inhabitants.

The country church, and not the city church, is in a position to help rural people think, feel and act in terms of a complete and wholesome rural life. So our discussion to follow will be based upon the assumption of the absolute necessity of the country church as a part of normal human life and as essential especially to the permanent wellbeing of the agriculture districts. Also, we shall use the terms, "rural church" and "rural minister" somewhat interchangeably; for here it may be said that the "preacher is the church and the church is the preacher."

THE CHURCH AND PLAY

THE distinctive mission of the country church is to assist the dwellers on the soil to live to completion a natural human existence. The rural minister needs to be grounded in two great books: the Bible, which is a book of life, and human nature, which is another great and inspired volume to be read out of the daily conduct of ordinary people. We might well designate the country preacher as "rural manager" of all that pertains to complete higher living on the farm.

In order to make best headway toward his religious purposes the country preacher, through the agency of his country church, must be a conservator of the playtime and the leisure time of all the children and adults living within the range of his influence. In respect to play, the farm people everywhere are woefully lacking. They are at best willing to snatch a little time for play occasionally when there is not too great a stress of work and business. Thus they make a minor incident of one of the four great life interests. The country church must organize the various grades of the population with reference to play and must arrange to explain repeatedly the practices thereof. Many of the best sermons preached in the rural pulpit will be expositions of God's great plan for the completion of human existence and will explain concretely how country people can and must supply nurture for the whole being of the growing generation through right management of ordinary play, organized games and athletics.

Unquestionably part of the real mission of the country church is to teach and preach and practice the right use of the play and leisure time of its people and to hold to this purpose until play becomes so clean and wholesome as to be considered a part of a living religion.

THE CHURCH AND WORK

THE country church has further the tremendous task of directing the thought of country people in respect to common industry. There is far too much slavery in work. It is still being performed chiefly for its own sake and for the sake of its product. The minister must be prepared to act here as a rural missionary. He must preach and pray and

exhort at all times in support of the ideal of shorter hours of work, conservation of health and strength in connection with work, and industry for the sake of character development and the growth of a larger spiritual personality. Through his able religious management he must teach the people how to subordinate common industry to the higher interests of the whole being rather than to allow themselves to become slaves to labor and production. Perhaps one-half of his sermons should be drawn partly out of the Bible and partly out of the soil. Soil culture and soul culture can be united in an uplifting procedure.

In preaching salvation through labor conservation the country minister will attempt to conduct a systematic program of education and practice. He may challenge the members of his congregation to try out his ideal methods for a week or two at a time to determine how they like them. He will furnish suggestions and schedules for hours of work and for periods of leisure between tasks. He will also find it practicable to explain the spiritual significance of the growing vegetable and animal life on the farm, to the end that the people may habitually contemplate the miracle of the Most High as being continuously wrought therein.

As a further means of spiritualized industrial practice for rural life the country preacher will conduct through the seasons various fairs, exhibits, and festivals, intended to emphasize the intellectual, moral, and spiritual significance of the agricultural pursuits. He may have corn days, wheat days, alfalfa days, home-management days, and the like. He may extend each of these feature affairs to cover a week's period. He may have a mid-week meeting to include a program of instruction and sociability with some particular produce or farm device as an exhibit or as decorative matter for the church building. On the concluding Sunday he may preach a sermon with respect to the thing featured and he may have a full set of charts to illustrate his sermon.

Of course, it is implied here that the successful country minister is himself familiar with every kind of farm life, that he is himself a practical farmer.

THE CHURCH AND SOCIABILITY

AS urged in a previous chapter, the country church must become a center of social interest for the community, and here again it will be necessary for the minister to lead. It is altogether practicable for a churchman to preach during the year a series of sermons based on Bible texts and in the advocacy of a substantial social life for all the members of the local society. He may and should preach several sermons giving explanation of the basic need of adolescent young people for social experience and guidance. He will connect the mid-week meeting, the Sunday school, and to some extent the sermon period itself, with a happy social hour for all the assembly. Thus will be added another link to the chain of events tending to unite the heart and the mind of the country people with the country atmosphere and serving to fill their lives with full contentment.

CONSERVATOR OF RELIGION

THE point here has already been practically covered, but the significance of our argument has been an insistence upon a continuous series of rural sermons connected with the everyday life of the people. We are not to understand that

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THE COLLBRAN PLAN OF RELIGIOUS INSTRUCTION

Elizabeth Wootton

SCHOOL Verse: "For the earth shall be full of the knowledge of God, as the waters cover the sea."—Isaiah 11:9.

GREAT strides have been made in Collbran in the last year or two toward the fulfilment of this "school verse." A town of 300 inhabitants, Collbran lies in the great horse-shoe bend of Battlement Mesa Forest, in Colorado, six thousand feet above the sea. In 1881 the first white families settled in the valley. They made clearings in the brush, built log cabins and planted enough to live on with the wild game they were able to kill. Later they built a schoolhouse and in this the first church services were held; they were subsequently held in the hall over a store. These people worked seven days a week and sixteen hours a day and the church did not grow,—life was too hard and full. These early settlers and their descendants are still not churchgoing people,—but their children will be. The Community Church and its staff, the Community House and its vacation Bible School, one of its activities, are bringing about a new era. Children on the ranches in the surrounding neighborhoods are borrowing the idle horses from the corral and coming in to town—they are taking more interest in Sunday school, the children's church and the Christian Endeavor, and their enthusiasm last summer made the Collbran Plan of Religious Instruction a real success.

There was to be no regular Sunday morning service in the Collbran church one Sunday because Mr. Barnes, the minister, had injured his knee playing baseball with the Scouts. In its place the children of the Vacation Bible School were to demonstrate the results of the "Collbran Plan."

The hour opened with songs and hymns they had learned; they told the story of Moses in the Bulrushes with plasticine figures, raffia and crepe paper, giving the setting by displaying their relief maps of Palestine. They recited Bible verses from memory and, last but not least, the stage was set for the dramatization of two parables, "The Good Samaritan" and the "Ten Wise and the Ten Foolish Virgins."

On week-day mornings the day school bell called the children to school. That was one of the features of the "Collbran Plan," that the school be associated in every way with seriousness of instruction, by identification with the public school in the use of the schoolroom, the teachers and curriculum. First of all they marched to "Onward, Christian Soldiers," saluting both the National and Religious flags. Then came devotionals, with the scripture reading, prayer and a responsive song.

The school was divided into four departments, Kindergarten, ages four to six, Primary, ages seven and eight, Junior,

ages nine to twelve, Intermediate, ages thirteen to sixteen. There was no Senior department last year.

The material for the course, with the customary reading, writing, and arithmetic, was chosen entirely from the Bible and included Bible Lands, Bible stories, characters, history and in addition, handicraft.

For reading they had selected Bible stories,—for spelling a blackboard drill of Bible places, names and books,—for writing, a drill using Bible sentences of moral value,—for geography, Palestine. The textbooks used are the Bible, Hymn Book and Bible Dictionary. The kindergarten joined them in the close of this program for an enjoyable period of supervised play and singing.

The storytelling became one of the biggest features—Miss Maynard, pretty, young, and sincerely enthusiastic in her work, had exceptional ability as a teller of tales and became extremely popular in the community. She was sent to Coll-

bran by the Congregational Sunday School Extension Society as a summer worker. During this period too, spelling bees, Nature study, and illustrated talks were introduced. The staff included three teachers, two of the day school teachers, and this summer worker from outside.

The school is

subject to the Committee of Religious Education of the Collbran church and its authority is gained from the backing of the pupils' parents.

HAS THE FARM CHURCH A REAL MISSION?

(Continued from page 8)

work on the farm is the only important affair of rural life. It must take its place as merely co-ordinate with the other issues named in this discussion. We must take the position, and hold to it persistently, that the four great fundamental interests of mankind—play, work, sociability, and religion—will stand or fall together. No healthy people can long endure in the practice of any one or two or three of these. They must have them embodied within a well-managed program.

Our conclusion, therefore, is that the country church which consistently directs and manages the play and industry and sociability of its members is already doing a valuable amount of preaching and is furnishing an abundance of soul nurture. The formal religious part of its programs is merely a matter of routine. There must be some doctrinal sermons; there must be an explanation of God's great plan of salvation; there must be an inculcation of the fundamental teachings of Christ; and there must be a determined effort to bring all into an active membership in the church itself.



Collbran, Colorado Group of Girl Scouts

A HEALTH CENTER IN RURAL NEW YORK

WHICH GREW OUT OF THE RURAL EXODUS

Charles A. Ingraham

IN the foothills of the Adirondacks, with the Hudson River to the west of us, lie the rural townships of Cambridge and Easton. A community with no large villages, and wholly employed in the pursuit of agriculture,—there are seven churches in these two townships, three Methodist, two United Presbyterian and two Friends. However, in making a survey it should be remembered that not all of the churchgoing farming people attend the rural churches, about a third of them being affiliated with communions in larger villages located on our borders. The strictly rural churches are having a difficult time to exist, to say nothing about growing.

But these little rural churches alone represent the country outlook. Moreover, it is these small churches that have suffered most from the lure of the cities. The town of Cambridge has furnished from her farmers' families clergymen, judges, physicians and college professors who in widely separated parts of the earth have done her honor. But this has drained, or rather bled, the rural community of its best blood. Not more than one-fourth of the number of children are growing up here that used to crowd our schoolhouses. Italians, and Germans from the west, are coming in and purchasing farms for a song. Old farmsteads have been bought by adjoining landowners.

However, we in Cambridge have in some measure been compensated for this rush from the farms to the cities. A farm boy from a neighboring town, having graduated from Yale, amassed a large fortune in business and a few years ago built, equipped and endowed a hospital on one of the hills overlooking our village of Cambridge, naming it The Mary McClellan Hospital, in memory of his mother, who is still living. Had he remained on the farm, we probably would not possess this health center.

Inasmuch as it is unusual for so fine a hospital building and equipment as this to be found in a village of only 1,700 inhabitants, it is pertinent to allude to its methods of service and administration. The institution has beds for sixty patients, and though not a large hospital, it ranks as one of the best constructed and fitted out in the country. The Superintendent, Miss M. M. Sutherland, R. N., furnishes me with the following information:

THE Hospital was opened for the admission of patients on January 5, 1919. The staff is made up of two Resident Physicians and Surgeons, trained men, who are on a salary. Aside from this we have a Surgeon and Specialists who make regular visits to the Hospital for consultation and operations that are necessary. Furthermore we have quite a list of consulting physicians and surgeons, from whom any patient who wishes may choose. Any physicians in Washington county or near districts have the privi-

lege of treating patients in our private rooms. Our patients are drawn from all over Washington county, a considerable area of Vermont and outlying districts. Since the Hospital opened we have treated 1,794 patients. Because of the proximity of the Hospital, many illnesses which would otherwise be treated at home with inconvenience, are brought here.

"A movement for the closer observation of children in health and disease has been organized by the local physicians and the Hospital. It is proposed to hold clinics at the Hospital once a month for the children of the nearby towns, each town to have its own day. To these clinics all children of two years and over will be invited and a thorough examination will be given, any laboratory tests required will be performed, and in cases where it is necessary, a general consultation of all the phy-

sicians present will be held. The patient will then be referred back to the family physician with the information acquired, to help him keep the children well and guide them to a strong and healthy development. There will be no charge for these examinations, and unless the parent and family physician desire it there will be no treatment given. The purpose is to obtain more exact knowledge of just how children stand and if they do need treatment or operations,

to give advice on this point. In addition to the Child's Welfare Clinics we have a Well Babies' Clinic. All babies who are born in the Hospital are eligible and return for monthly checking up."

There has recently been inaugurated at the Hospital, and under the direction of the Superintendent, Miss Sutherland, an educational scheme for intending nurses, by which they will obtain college training at the Skidmore School of Arts, Saratoga Springs, and nursing courses at the Mary McClellan

Hospital. The terms of instruction alternate between the two institutions and together occupy five years, when Skidmore confers the degree of Bachelor of Science and the Hospital grants its own diploma. These graduates will be eligible as teachers in schools of nursing and as administrative officers in hospitals and kindred institutions. The affairs of the Hospital are administered by its President, Treasurer and Secretary, together with a Board of Trustees, and though erected and endowed by private funds, the community, through its representation in its official board and by the gifts from the people, has a part in its direction.

The Hospital has proved of great service to this and surrounding communities in furnishing prompt and skilled treatment in many emergency cases and accidents, an ambulance being in commission and ready to bring in patients at all hours of the day and night.

Thus this rural community is to be congratulated on having in its midst a humanitarian institution which very few country places possess, and which all might covet.



The Mary McClellan Hospital



A Cambridge Farmstead

THE SUNDAY SCHOOL IN THE HOME

J. M. Somerndike



TOO often we hear it said that the home has transferred its responsibility for the Christian nurture of the children, to the Sunday school; and the Sunday school is urged to equip itself for the task which has thus been imposed upon it. While it is true that parents do not seem to appreciate the God-given privilege and opportunity which are placed in their hands to guide the footsteps of their children, from earliest infancy, in the path that leads to Godliness and Christian character, it is neither right nor practicable for the Sunday school to accept a responsibility which only the home can fulfil. Instead of attempting to take the place of the home in the Christian training of the children, the Sunday school should endeavor to find a way to bring its work into closer relation with the home, and awaken parents to a consciousness of their duty toward their children in cultivating their spiritual nature. We must take the Sunday school into the home, enlisting not only the interest and co-operation of the parents in the work which the Sunday school is endeavoring to do for their children, but their active participation in its activities.

Many of our Sunday schools have been too easily satisfied with the fact that most of the children of the church are enrolled, and have made little or no effort to enroll the fathers and mothers. The modern Sunday school is not "the nursery of the church;" it is the church's Bible teaching and Bible studying service. It exists not for the sake of the church but for the sake of the child; and in the support of that objective, fathers and mothers should join hands with the Sunday school forces in employing every available means to provide in an adequate fashion for its work. Without the active co-operation of the fathers and mothers of the church, the Sunday school can never realize its full possibilities in the Christian development of childhood and youth.

Classes for men and women together, or separate classes for men and women, are practicable in every church. A wise adjustment of the time of the Sunday school session to make it possible for parents to attend with their children, together with a proper provision for them through the organization of classes, under the leadership of the pastor, will usually bring a satisfactory response. Some of the best organized adult classes are found in rural churches, and some of the finest examples of community service are their product.

In one rural Sunday school where there is no church organization, the men's class volunteered to do the ploughing for one of their number who was ill and who could not afford to pay anyone to do the work. In another locality a woman's class appointed a day when they placed their sewing machines in farm wagons and took them to the home of one of their members who had a large family of children and who had

been unable because of illness to do the necessary sewing for them. The possibilities of service for such classes in developing a spirit of helpfulness and neighborly interest are unlimited. The problem of keeping the boys and girls in the Sunday school will easily be solved when fathers and mothers find their place in its organization and work.

BUT we must recognize that there are some parents who cannot attend the regular sessions of the Sunday school, much as they would like to do so. A way has been provided by which they also can be enrolled as members of the school and engage in the Sunday school activities. The Home Department has solved this problem in thousands of churches, and nowhere has its work been more helpful than in the rural communities. Through the Home Department, everyone who is prevented from meeting with the school in its regular sessions may engage in the study of the Sunday school lessons, contribute toward its work, and thus have the Sunday school brought into their homes. It is likewise a most effective agency for the promotion of family worship, for it bridges the gap that too often stands between the Church's work of nurturing the children in Christian knowledge and life, and the apparent indifference upon the part of parents to the necessity of spiritualizing family life and relationships.

The plan of the Home Department organization is very simple and is adaptable to every church in town, village, or open country. By choosing a man or woman who recognizes the need of such work, and who has the enthusiasm and persistence to enroll all who cannot attend the Sunday school, supported by a corps of visitors, much can be accomplished in the development of Bible study, in establishing family altars, and in creating a strong Sunday school spirit in the church. There should be special days set apart during the year for the recognition of the Home Department, and provision made to bring the members to the Sunday school on those occasions. A Home Department social gathering should be held two or three times a year, in the church; and special features of church work or missionary service can be undertaken as their particular task.

Every rural church should have a Home Department, not only for the sake of promoting Bible study among the adult congregation, but to create an avenue through which the Sunday school spirit may permeate the entire church life.

The various denominational publishing houses provide a special quarterly for Home Department members, containing helpful material for family worship and the training of children in the home, besides the comments upon the Sunday school lessons. Specimen copies may be obtained free.

FROM OUR STUDY WINDOW



ON BEING ORGANIZED

A CERTAIN eminent churchman rebelled at the modern penchant for organization. Obviously he didn't appreciate efficiency as much as he ought. At a convention devoted to the modern idea of religious education he is alleged to have expressed himself on this wise: "When I was a boy if a man drove his family to town in an ox cart and the baby accidentally fell out of the cart in the path of another team the man would stop and get out and pick up the child and then drive on. But today if the baby fell in the path of one of these modern, high-powered automobiles, before anyone could pick it up they would have to organize a National Child-Picking-Up Association and elect officers and establish a local chapter and then hold a banquet and appoint a committee to delegate someone to pick up the baby." Or words to that effect.

THAT'S a caricature but it is not without its element of truth. Certainly we have lost something of that simple motivation and direct social action with which our fathers were wont to meet their problem and are developing in their place a perfect labyrinth of complex social stimuli and intricate restraints and limitations. We have an increasing need for social conscience but the farther the individual gets from a sense of personal responsibility for social maladjustments the more difficult does its development become. This is not to lament the inevitable change but to whip up our zeal for community organization which at times lags sadly behind our recognition of its necessity. We realize that the individualist is out of fashion and think we know why that must be so.

Still we would mildly register our protest against what seems to us the assumption of some recent writers that organization, for its own sake, is necessary and desirable. The less of it we can get along with, say we, the better. The end of organization is not organization. It can't be its own justification.

We look upon community organization as an attempt to create a mechanism for social progress. Hence it must be judged by its results. These results are only to be evaluated in terms of social ideals and objectives. It is at this point that we find the chief weakness of much that has recently been published on community organization. Excellent in its regard for social technique it erects us no clear standard by which we can judge either the necessity or the efficacy of that technique.

It seems to us that the movement toward rural community organization should pause for a redefinition of the ideals of rural community life. We need a rural social philosophy

more than we need a rural social technique. We need a new statement, in the light of all modern conditions, of those common needs of rural people which are in some degree amenable to organized group action; a statement as well of those ideals and attitudes of mind which will make such action possible and its results socially desirable. (Why wasn't George Russell born an American?)

Granted such a statement, then we would test any particular form of organization not by theoretical standards of efficiency merely but by some such tests as these:

(a) Does it effect such a satisfaction of recognized common needs as is

Democratic in process, involving to the highest degree possible the co-operation of all concerned:

General in scope, reaching as well the most favored and the least favored elements in the community;

Fundamental in purpose, removing the cause while palliating the result?

(b) Does its operation develop among all whom it affects a desire, a willingness, an ability for common action and for the common support of all that pertains to the common welfare?

(c) Does it inevitably tend toward the creation of a genuine community of feeling, of purposes and of ideals—a common philosophy of life—without which "community" remains a concept of mechanized method rather than a social and spiritual entity?

PERHAPS none can yet surely chart the course the American rural community is to pursue. Certainly the factors of current change are many and difficult to measure. The farmer has a vastly broadened horizon. His normal tether has been lengthened. His range is greater. His larger field of interest, acquaintance and knowledge increases the difficulty of focusing attention and effort within narrow limits. His specialized contacts have been extended and strengthened. He has a score of "loyalties" where he had but one. Difference and prejudice have been introduced into most neighborhoods. The homogeneous community is increasingly hard to find. A changing standard of living has multiplied and rarified his needs and forced him to look farther afield for their satisfaction. Paternalism has established itself in the country. Gradually, too, we have substituted indirect and attenuated forms of social control for the direct, immediate forms that the frontier knew. With it all our social machinery has become less rather than more flexible and the hard cake of custom is over our institutions.

In fine, it seems to us that the need now is not so much vocational efficiency or perfection of social technique as it

is for a development of a rural social philosophy which will take account not only of our difficulties but of our objectives, not only of our material needs but of our ideals. Which is just another way of saying that the fundamental problem of progress is spiritual and its solution must be spiritual.

OUR BOOK SHELF ON RELIGIOUS UNITY

The Community Church—A. C. Zumbrunnen, Univ. of Chicago Press, \$1.50.

THE theme of this book is that the Community Church offers "a probable method of approach to and bases for denominational unity." They are few indeed, who still have the hardihood to debate the need for Christian unity. That is near to being an axiom. Of course there are plenty of people left who by unity mean "agreement with me." Actually it is perfectly apparent that Christian unity—whether of spirit, purpose, action or organization—is an unrealized ideal. It is equally apparent, however, that many of the forces which in the past have made for disunion have all but spent themselves and that other powerful forces are operating to draw the evangelical denominations together.

Mr. Zumbrunnen's little book has therefore the initial advantage of a great and timely theme. It begins with the oft-told story of American over-churching. His material is familiar from much use but it is a story that we ought not to be allowed to forget. His discussion of the causes of division and of the trends toward unity seem to us inadequate and to miss the main argument. The best chapters are those on the definition of the community church (IV) and the activities of community churches (VI).

A Handbook of the Community Church Movement in the United States—David R. Piper, The Community Churchman Co., Excelsior Springs, Mo., 65c.

AS a description of the extent and ramifications of the Community Church movement and as a practical aid to those who are engaged with such a problem locally this Handbook is a much more valuable contribution than the book previously referred to. Its sets forth in convenient and succinct form the main types of community church with illustrative material as to their forms of organization and methods of operation. Statistical tables (confessedly incomplete) record 831 community churches "known to exist." 713 of these are listed by states. The names of a considerable number which are described as "successful" are given.

RECOGNIZING the great importance of the community church movement and rejoicing in its increasing vitality, we yet find it difficult to accept the thesis that it offers a practicable solution to the underlying problem of church unity. There are probably between 60,000 and 75,000 rural population aggregations with perhaps twice that many town and country churches. 831 community churches are significant, truly, but we can hardly wait upon the multiplication of these individual instances for the solution to the problem of religious unity. It seems to us that denominationalism is not necessarily the same thing as that narrow, competitive sectarianism which Mr. Piper and his associates would rightly have us cast aside. We have faith that the many organized forms of inter-denominational co-operation and the weight of our common national and international problems (with, we hope, a growing understanding of the nature of Christian fellowship) will slowly purge our denominations of their competitive zeal and fill them rather with a zeal for service, will force them together, first into co-operation, then into federation and finally into organic union. In fact already some considerable proportion of the "successful community churches" establish that a church can be both denominational in form and community-minded. The

community church is thus not in itself the solution, i. e. in Mr. Zumbrunnen's phrase "the probable method of approach to and bases for denominational unity" but is the result of the success of other methods of approach and of solutions found elsewhere.

OUT JUST SHORT OF WHERE THE WEST BEGINS

Publications of the Committee on Social and Religious Surveys. Geo. H. Doran Co., Publishers. By mail of the Committee (111 Fifth Ave., N. Y.) \$9.75.

Rural Church Life in the Middle West—Benson Y. Landis.
The New and Old Immigrant on the Land—C. Luther Fry.

THE Middle West is known to fame under many aliases, as Mr. Landis points out in his introductory chapter: the greater America, the real America, the heart of America, the Valley of the New Democracy, the Great Valley. We would call it "The Great American Average."

However much the out-lander may attempt to comprehend the whole Middle West in one generalization as the final stronghold of 101% Americans, a land teeming with corn fields, Fords and prosperous retired farmers, it is clear that that is not just one Middle West, but several of them. These two surveys, presenting the results of detailed studies of four counties with comparative data from thirty-five more, show that fact clearly. Mr. Landis sketches in the background with regional averages and comparisons. His chapter on Economic and Social Tendencies, together with the earlier part of the opening chapter, is the best brief summary we have seen of the broader movements of rural advance in the Middle West, the growth of economic co-operation, the tendencies as to land speculation, the movement toward better school, health and library facilities and the general social and agricultural situation.

Against this background we are given detailed pictures of four sharply contrasting counties. Mr. Landis discusses Clay Co., Iowa, and Jennings Co., Indiana. Mr. Fry writes of the Sheboygan and Price Counties, Wisconsin. These may quite fairly be taken to stand for the four most prevalent aspects of rural life in this region.

Clay County is typical of the prosperous cornbelt. "With its famous black land, which never misses a crop, and its rolling surface, it is, in physical characteristics, a typical Iowa County. . . . Its story is one of 'how homes were built, farms marked, towns constructed, wealth amassed and civilization established—all in the space of one lifetime.'"

Jennings County was settled a generation earlier than Clay. Less favored of nature, it has lost where the younger county has gained. Its average land value is one-fourth the average for Clay. Its population has steadily decreased for 40 years. In its social and economic life it has responded less effectively to the progressive movements of the day.

In religious life these counties are contrasted no less sharply than in economic conditions. Jennings County with a smaller population has a third more churches of less than two-thirds the average membership. It is a curious phenomenon that so often it is true that the fewer churches a county can afford the more it has. On almost every count, equipment, finance, program, leadership, Clay County churches make the better record. Over-churching is a factor in both counties. In Jennings County only 3 communities out of 14 have ministers resident within their bounds and only one of these has a full-time resident minister. The weakness and something of the strength as well of church work in much of rural America is clearly set forth in this narrative.

Mr. Fry treats of those conditions which make Wisconsin a variant in the life of the Middle West. Part of Wisconsin, at least, has its social and economic kinship rather with the Northwest or the Range. Not that its agriculture is develop-

ing along similar lines but because its people are still face to face with those hardships which ever characterize the frontier. "The history of Wisconsin is a story of man's battle with a forest and its stumps."

Sheboygan and Price Counties show two phases of this history. The former is now a rich agricultural area, long ago cleared of its forests. One hundred years of intelligent effort have made this a productive and prosperous land of plenty. Price County is hewn out of a pine forest. It is in the heart of the cut-over county, with a quarter of its area in standing timber. Hardship and unrelenting toil alone can purchase that progress which will make it sometime a county much like Sheboygan is today.

There is the fundamental distinction. But super-imposed on that there is another even more vital for this study, viz., the difference in population. Sheboygan County was mainly settled by German Lutherans, drawn thither in a search for religious freedom. The German element still predominates in its population though it is "a county of varied nationalities not too well mingled." Price County has had its share of these older immigrants but it has, too, the newer immigrant strains, Bohemians, Finns, Poles, people with a very different social and religious background. "This difference in racial make-up is of tremendous import to the church."

Out of the effects of this two-fold contrast, Mr. Fry has made a fascinating and a significant story. As might be imagined, the church life of the two counties is on very different levels. Sheboygan County is a rich field for the church. The religious organizations there are deeply rooted, influential and steadily growing. Their weakness is at the very point of their strength, i. e., in their tenacious racial character with its resultant denominational exclusiveness. Price County is a very different story. There the churches, none too securely established, are actually losing ground. They are unevenly distributed, poorly equipped and inadequately manned. Large sections of the county and whole elements of the population are unreached. There is a needed lesson here both in evangelization and in Americanization—two processes which more often than not are related.

THE bulletin (No. 1274) *Uses of Rural Community Buildings* issued this summer is the fourth in a series of studies made by the Department of Agriculture under the conviction expressed by Dr. Galpin in an introductory note to this pamphlet: "Farmers in the capacity of human beings mean more to farming than does soil or acreage."... "Successful farming... must wait upon... the cooperative character of farm communities as the smaller democracies of civilization."

CHRISTMAS AT LINE FORK

TWENTY-TWO miles from the Pine Mountain Settlement, in the mountains of Kentucky, a community center has been opened through the application two years ago of the trustee of the Line Fork school district to the Pine Mountain workers. There live two teachers, a public health nurse, the only one in the county, and an industrial worker. And this is the story of Christmas at Line Fork as told in a Pine Mountain leaflet:

WE teachers at Line Fork wanted Christmas to mean more than a mere entertainment; we longed to make the Christmas story tender and lovable and real to our children and neighbors, so we planned a Nativity Play as well as a Christmas tree and a visit from Santa Claus. The old fellow did not have his reindeer with him; perhaps he left them in the tops of the hemlock trees, but he came over the roof of our little log house and climbed down one of the scraggly pine posts to the porch, and the great crowd of people gathered outdoors in the sunshine.

The play was given out of doors on a bit of level ground on the side of a rocky slope, among forest trees. The big boys had planted a heavy hedge of wintergreen, rhododendron, hemlock, laurel and pine; the "least ones" had strewed the entire ground with fresh pine needles. Against the hedge

as a background, a stable made of poles and thatched with evergreen boughs was built. In it were a rustic manger filled with hay and a rude stool for Mary. Over the stable hung a large silver star. This was the setting for one of the loveliest pictures we have ever seen.



Enter Santa Claus in the Community House of the Iron River Parish

The homespun blankets used were oriental in effect. These, with many bright scarfs and other bits of color, gave the scenes a touch of reality. Nature furnished the setting for the shepherd scene and the chorus of angels. To the right of our log house lie many great, gray, moss-covered rocks. On one of these five shepherds slept, while real sheep stood near. On another, a group of eight little girls robed in white, with flowing hair and

glittering wings, sang their glad tidings.

The watching shepherds, the brooding mother and her babe asleep in the hay, the wise men bringing their gifts, these were the scenes we saw, while the children sang the story as it is told in such carols as "While Shepherds Watched Their Flocks by Night" and "Away in a Manger." At the last, shepherds, wise men and angels were gathered about the manger, while the children sang over and over, "Oh Come, Let Us Adore Him."

The audience watched in absolute quiet. Tears stood in many eyes, and to us teachers the story had a new reality.

THE OBSERVATIONS OF AN ITINERANT

If epitaphs were what we really thought instead of what we think we ought to have thought, they might be different but would they be nearer the truth?



IN the Lakewood Cemetery lies a man whose graven epitaph, said to have been placed there by his wife, reads:

"He meant well,
Tried a little,
Failed much."

Describes a good many people besides him whose headstone it decorates. And you might easily have worse things

said of you. It's something that he meant well. Mustn't underestimate the importance of good intentions. Lots of folks would make better citizens if they had more of them. They may be the paving blocks for the molten city but they beat poor intentions any day. Little bit like salt, I suppose. Not very nourishing alone but excellent in combination. By all means let it be said of you that you meant well.

Of course we'd think more of him if he'd tried a lot. Still, I know a man who, when he ran up against his first real obstacle, quit cold. Curious thing how many people have never taken James' Epistle seriously. Sort o' regard faith as a substitute for effort. Old Cy Perkins was that way. He was a Presbyterian of the sort that thought that procrastination was the first and major point of Calvinism. Doing nothing was the biggest part of his religion, as well as his chief occupation. Sam Brown said to him one day "that the trouble with doin' nothin' for a reg'lar job was that ye never cud tell when ye was thru an' he wudn't hev no job thet he cudn't git shet of once in a while."

I suppose most folks will stumble over the last line. Have to admit it doesn't sound real encouraging. Rather intimates that he failed even oftener than he tried. But that, too, depends a good bit on the point of view. It's comforting to realize that we are not necessarily under obligation to succeed. Lots of first-rate men didn't succeed—judged by the standard of those who wrote their obituary notices. Success is relative to the time and place.

We have to do a deal of experimenting in religious or social or educational work. Can't always be sure we're on the right track. Often have to pass on before we really can tell whether we succeeded or not.

Probably the epitaph I would write for myself would differ in some essential particulars from any that I could expect my neighbors to furnish. So with anyone, I suppose. Ask around enough and you might make quite a diversified collection about any of us. But if we wrote them ourselves and as we really think! I know one young fellow—might know he was young—who would surely have his read—

"He conceived infallibly,
Always succeeded,
Didn't even have to try."

He reminds me of what I read in the paper during New York's Music Week, about a certain editor-publisher with an urge for office, that "Mr. ———'s contribution to the week's program was a selection entitled 'I hear me calling me.'" Ever know a minister that that seemed to fit?

There's a lot of difference in ministers. Some of it's on the surface—more of it's down deep; hard to measure or describe. Can't always tell just why one man succeeds and another fails. Asked an old sexton how he would compare two ministers who had recently been in his church. "Well, sir," he replied, "not much difference in their preachin'; both right smart preachers. But there was a sight o' difference in their prayin'! Why, sir, this last man he axed the Lord for a whole lot o' things what the other man didn't even know the Lord had."

Some men have too shrewd an eye for obstacles and too slight a grip on the power that can remove them. Knew a boy once whose mother forbade him to go swimming. Later, when his slick hair betrayed him he nearly got away with a line of talk about how hot and dusty the road was and how inviting the river looked and how over-whelming the temptation, etc. Mother visibly softened until she observed that one hand held steadfastly behind him was clutching a wet bathing suit. His explanation that he realized that all that was going to happen and had gone prepared to be tempted and overcome availed him nothing. There was an Irish farmer up our way sold some pigs. Explained to his wife that he didn't get as much for the pigs as he expected to, but then he hadn't really expected that he would. I suppose that trick of mind is what our friends the underwriters call a moral hazard. Or, as they say now, the imponderables usually turn the tide of the battle.

Of course, it is possible to believe too emphatically in one's ultimate victory. When two chaplains of different faiths bade good-bye to each other at the close of the war they exchanged assurances of good-fellowship. Said one of them "After all we both serve the same God; you in your way and I in His." I've noticed how often the first person, singular, pronoun appears in a certain type of revival hymn. Remember one in which the singer expresses the devout hope "And oh that He would let me take you with me too"—to Heaven, of course. That's the meaning of not the exact words. No doubt about *my* going but you seem to be in a somewhat perilous situation. Even Elijah was mistaken as to how many servants the Lord had left who had never bowed the knee to Baal.

Certainty is a proper fruit of religion. "I know...and I am persuaded that..." are fitting attributes of the believer's mind. But it is the subject and not the object that is in the first person. If we do our job as well as we know how, we can afford to await Another's accounting, "when eternity affirms the conception of an hour."

"The high that proved too high, the heroic for earth too hard, The passion that left the earth to lose itself in the sky, Are music sent up to God by the lover and the bard; Enough that he heard it once: we shall hear it by and by."

There's comfort in that. Granted our limitations, we do our job. Let the results take care of themselves. Of course, it pays to be careful. A red-haired friend of mine remarked cheerfully, "Yes, I'm always breaking into song." Said his dismal and long-suffering companion, "If you'd take the trouble once to find the key you wouldn't have to break in."

Yours truly,

TRISTAM COFFIN



WORKERS' FORUM

THIS department is to be run on a "give and take" basis, so don't hesitate to send in your workable ideas. We hope you can make use of some of these listed below. By pooling our experiences in this way, we should get a wider vision of our task in the rural community.

POPULARIZING THE SUNDAY EVENING SERVICE

AT Palmdale in the Antelope Valley of California, they have their community movies on Wednesday evening, all fine, clean, well-attended shows and paying their way. So on Sunday evenings the religious pageant idea is being developed, with the help of ten of the local orchestra. One Sunday has seen the acting out of the Story of "Naomi and Ruth," another was given over to an open forum, using the civic topic of the C. E. Society.

CORINTH Church in Texas recently had an excellent musical program as a variant of the Sunday evening service, with home talent and a quartette and soloists from Fort Worth.

REV. W. A. MANSUS writes from South Dakota: "To popularize our Sunday evening service we advertised a 'School Night' and invited the principal of the school and a member of the school board, who is also one of our Sunday school teachers, to speak. Both drew a crowd and filled this little church. The choir was composed of school children."

CO-OPERATING WITH THE PUBLIC SCHOOL

PENROSE, Colorado, school teachers were welcomed at the opening of school by a reception at the church to which every family in the district was invited by printed invitation. In Evanston, Wyoming, the church gave a reception to welcome the 33 school teachers, which was spoken of "as revealing a true community spirit."

AT Holt, Michigan, the pastor, Rev. Charles Andrews, has launched Bible Study in four schools through the township, ranging from one hour a week taught by the pastor at the Maple Grove school to instruction in six rooms at Holt, correlated with the Sunday school lesson. At two other points four teachers give the instruction.

AT Lostine, Oregon, one credit in high school is given for successful completion of the outlines of Bible Study put out by J. A. Churchill, Superintendent of Public Instruction in the State of Oregon. Rev. Weston F. Shields is in charge of the study, the author giving the examination.

AT State College, New Mexico, the pastor's wife gives voluntary service in the public school, teaching music one morning each week and thus touching all the school children with wholesome music appreciation.

KINGSTON, Arkansas, has a School Improvement Club, which, with the Community Club, takes up every community problem.

LIFE in the country has its hardships and its problems—and that they are intricate and perplexing and keen we who are in the fields know only too well. The Country Church presents a real challenge and call to men of learning and light of the New Testament Faith. Only builders of the Kingdom can possibly be rural community builders. But in my humble judgment it is going to be done. Rural America is going to occupy a choice corner in the Kingdom of Jesus Christ.

REV. H. E. JONES, Milton, S. D.

SPREADING THE CHURCH NEWS

REV. J. LINCOLN ELLIS, of Craigmont, Idaho, has formerly carried newspaper announcements and articles and has also displayed church notices in neat frames made with a glass front,—six of them in Craigmont and four in his other preaching point, Reubens. His latest step, however, is the publishing of a parish paper of about five hundred copies. One copy is placed in each home in town and the rest are mailed to people in the country. He feels

the urgency of such publicity because of the long winters, the deep snow when people are isolated and then when winter breaks and summer comes, the heavy farm work in a short season which absorbs their entire attention. Thus the parish paper plan makes it possible to reach some people who seldom attend church.

Mr. Ellis does not stop here however. He has a Boy Scout organization, monthly socials for young people and a community club at Craigmont for which he is the publicity man, beside the definite church activities and such duties as Clerk at the local election.

NOTICE IN THE TERRY (MONTANA) TRIBUNE

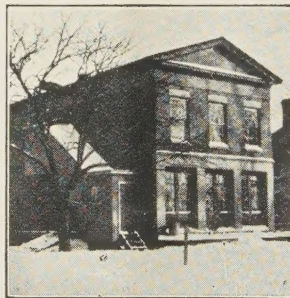
A POCKET TESTAMENT will be given as a reward for the most accurate set of answers to the Bible questions in the Church Chimes Column of this issue, written out and brought to the Bible Class at Community Church next Tuesday, 7:30 P. M.

The Church Chimes Column above referred to is under the direction of Rev. Leon A. Losey. This advertisement made use of the press to encourage Bible study with a rebus on the eight questions given.

THE PASTOR IN HIS SHIRT-SLEEVES

IF your pastorate covers an island where you can hardly get your breath between trips to various stations and churches and then the canning season for the island fruit crop descends suddenly you are apt to be even more breathless. At least Rev. F. S. Eastman on *Orcas Island* was not unaffected when his parish turned in to help keep tons of pears from wasting.

"My wife spent ten days as a corer while I was with a group of men picking pears and prunes," he writes. "The latter was very hard work, my biggest pick in one day was about 1,800 prunes. This is the way we took our month's holiday this year,—hard physical work for about two weeks and all services carried on as usual. We know now just how other folks feel when they get through with their day's work and it proved to be the best pastoral work we ever did."



The Canoga Community House, a remodeled store fitted up by the church members, is used by the Ladies' Aid, the Boy Scouts, the social and dramatic elements of the community and three athletic teams, two of boys and one of girls.

SOCIAL EVENTS

Duncan, Texas,—a moonlight picnic and supper to raise money on a new piano.

Shelbyville, Mo.,—organized a community fishing tour.

Tri-community Picnic,—**East Guilford**, Guilford Center and Rockdale, **New York**, with community sing, ball game and sports; attendance of 350 in spite of rain.

Grandfield, Oklahoma,—a social reception for 35 new members received into church this year.

Stickney, S. D.,—informal athletic club started by Young People's Society draws new members to church meetings.

Vardy, Tennessee,—preacher and some of the men camped up the river four days, hunting, fishing and getting better acquainted.

You and Everybody

In the Haskins Community
are bewitchingly invited to a

Hallow-e'en Frolic

Saturday night, Oct. 28th
In the basement of the church

The goblins 'll get you for five cents, if you
come unmasked!

SUPPLYING A COMMUNITY LACK

J. W. Willbanks, Waverly, Tennessee

At Oak Grove we have a community organization known as the "Workers' Conference." This is an open country church and the society looks after the improvement of the church grounds, etc., and directs the use of a circulating library which centers in the church.

Robert Grant, Sodus Center, New York

The church, through the pastor and members, has been largely instrumental in securing fire protection for the community by means of a fire engine just purchased, thus not only protecting property but also reducing cost of insurance premiums to property owners.

Rev. Isaac Messler, Meadow, Tenn.

Cloyds Creek has a 'workers' meeting which is very useful to the church. It is composed of all the teachers, officials and heads of the various activities in the church. At this monthly meeting plans are laid out for work two and three months in advance. Refreshments are served and the attendance is always satisfactory. We find it a helpful organization.

Christmas Material Available from Community Service

DRAMA: Suggestions for a Christmas Program. Includes an outline for an old English Revel and the St. George Play. A combination of the Traditional Mummer's Play and Oxfordshire Play. The Program also contains a List of Christmas Plays for juniors and a list for adults. **Price, 25 cents.**

The Perfect Gift, by Elizabeth H. Hanley. A Community Christmas Pageant, including a community tree around which carols are sung. **Price, 25 cents.**

A Miracle of Christmas, by Faith Van Valkenburgh Vilas. A play in one act with Epilogue and Prologue. An unusual miracle play which may be used on a Christmas Program for people of all creeds. It is founded on authentic legends of December. **Price, 25 cents.**

MUSIC: Music in a Community Christmas Celebration. Giving complete directions for organization of Christmas caroling, community Christmas tree, indoor programs and union song services. **Price, 10 cents.**

Stories of the Christmas Carols. Newspaper material prepared by Prof. Peter W. Dykema, for use in a "Learn a Carol a Day" campaign. **Price, 10 cents.**

Christmas Carols. An attractive sheet containing the words of ten favorite carols. **Price 70 cents per hundred, \$7.00 per thousand, plus the postage.**

COMMUNITY SERVICE, INC.,

315 4th Av., New York City

PACEMAKERS IN FARMERS' COOPERATION

By **BENSON Y. LANDIS**

Foreword by **DR. WARREN H. WILSON**

(Reprinted from August and October numbers of
HOME LANDS)

An illustrated pamphlet describing the spread of the farmers' cooperative movement, including a study of 650 local associations in representative communities. Presents an analysis of typical local and federated cooperatives. Gives a bird's-eye view of various phases of rural cooperative development.

CONTENTS

- I. The Forces Behind Cooperation
- II. The Local Associations
- III. Federations and Large Organizations.
- IV. Results—Problems—The Future

PRICE: 15c Each, Postpaid. In Lots of 25-100, 14c—100 or more, 12c.

ORDER From the Author, Room 811, 70 Fifth Avenue, New York City.

THAT COMMUNITY BUILDING

AT Peru, Indiana, they have built a community house adequate to their needs, a house worth \$25,000 and costing but \$5 000. The project was first suggested by a Community Service representative. This startling economy was effected by the donation of labor and materials and wholehearted co-operation throughout the town.

IN 1920 when E. W. Chitester came to the pastorate at Kinzua, Penna., he found a run-down church building and parsonage, debts, badly kept records of about fifty members, a Sunday school of 35, ungraded, and a hit or miss system, "more often missing than hitting," he says.

He goes on to describe the transformation of Kinzua.

"We commenced to work, everyone, I mean. Broken windows were replaced in the church. A financial system was started, rather crude, but a beginning.

"We purchased two lots south of the parsonage and fronting on the macadam and erected a community building there. We have a basement under the entire building, a general play room that is thirty by fifty feet and eighteen feet to the ceiling. Galleries on three sides of this room, from which you can see any part of the floor. In this room we are now playing basket ball, volley ball, and the various games and stunts the younger folks like. Our kitchen lies on one side of this room and from it our meals are served for banquets, and social gatherings. Our shower baths open on to this large floor, and also serve for dressing rooms, in home talent plays, etc. We project our motion pictures from the upper floor to the rear wall of the large room.

"In the front of the building to the left is the club room where our ladies have their teas, work, and W. C. T. U. meetings and gatherings of like nature. Upstairs our front room is fitted up for the Primary Dept. of the Sunday school.

"We have painted the church and parsonage. Built and rebuilt porches, papered inside, and from our power system in the new building we have inside plumbing. The old barn is replaced by a modern tile garage.

"We have one hundred members on the roll and over one hundred in our Sunday school. Our school is departmentalized, and a missionary school. We are using the Duplex envelopes and system, have our canvass made for next year. Our musicians are organizing a Sunday school orchestra. We have a three-day Swarthmore Chautauqua booked for this winter. A foundation is in our basement for a lighting plant generator that will give lights to the village."

Six Distinctive Features

AN OPEN LETTER TO READERS OF "HOME LANDS"

By WARREN H. WILSON

Dear Fellow Reader:

In the last three issues of "Home Lands" you have seen an advertisement of a series of twelve books published by the Committee on Social and Religious Surveys embodying the results of exhaustive county surveys of rural America.

Surveys, as you are well aware, are no new things; but there are distinctive features about this Town and Country Series to which I would like to call your attention.

Here are six such features:

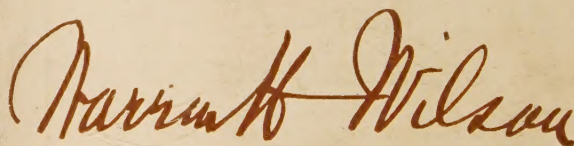
- (1) These surveys are the first made since the war.
- (2) They are the first made since the great denominational "drives."
- (3) They include the first surveys ever made of the Range country and the South.
- (4) They are the first surveys to cover rural America systematically by regions.
- (5) They are based upon far wider information than was ever before assembled.
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